writes: "The natives eat these cotton seeds crushed and then boiled into a mush which they call mingau."

At the time of my stays among the Tapirapé, the monoví-kauí was the kind most frequently used and the one I myself took most often. I confess that I liked this drink so much and developed such nostalgia for it that in 1947, when I again met the people whose hammocks had hung beside mine 12 years earlier, the first wish I expressed was this, "Monoví-kauí." It is worth noting that Gabriel Soares de Sousa (203), in describing the use of the peanut among the Tupinambá, does not mention it in connection with the preparation of a liquid. The same applies to squash, incidentally, of which, according to the sixteenth century Portuguese author (ibid., 201), "there are ten or 12 varieties" called gerumús by the Tupinambá of Bahia. The Tapirapé drink made with crumbled squash is called kuruá-kauí. Kuruá may not be one of the "varieties" of "gerumús" known in Bahia, but like them, in any case, it belongs to the edible Cucurbitaceae.

The vegetable substances used in preparing the various kinds of Tapirapé kauí are crumbled or mashed by the women in three different ways, namely, between the hands, in the mortar, and between the teeth. Squash and bananas go between the hands; maize and manioc, the latter previously soaked in water and then sun-dried, go into the mortar; while maize, manioc, peanuts, and cotton seeds are chewed. In the Tapirapé language, amatykú means "I chew," and andjahák, "I pound." [Ed., the last paragraph on p. 257, p. 258, and the first paragraph on p. 259 are omitted.]

[115:259] The custom of turning a food into mush by chewing it is used by the Tapirapé not only to make cauí, but for the two following purposes: they chew peanuts to make a paste with which they anoint their bodies when they have been made ill by spoiled manioc, and they chew certain foods and give the mush to nursing children. These children are also given true cauí. It is to be supposed that observing the already considerable saccharification that takes place in chewing led the Indians to apply this procedure to the preparation of their favorite food. [Ed., the last paragraph on p. 259 and p. 260, which concludes the section in Vol. 115, are omitted.]

[116:55] Like the Tupinambá, the Tapirapé have three stages in the preparation of their masticated-fermented drink: (1) they

171 According to Francisco S.G. Schaden (30), the fathers in this
846 locality, accompanied by their wives, visit the new mother on the Sunday following the birth and must not refuse a draught of spirits at the time of this so-called Kindchenkaffee, for otherwise it is said that the newborn child would be unable to urinate. We see, therefore, that in this case the child's well-being hinges on the behavior of its parents' friends.

[224] Among certain South American tribes, the father is not permitted to go hunting during the first few days following the birth (cf. Koch-Grünberg 2, III, 136). I was told that the Tapirapé goes hunting at this time and is even accompanied by his wife as soon as she is able to come.

•853 Wagley and Galvão (3, 172) assert that Tapirapé parents must
933 abstain from sexual relations until the child is "weaned." They
[114] may intend this word to refer to the time when the child begins to take other foods aside from its mother's milk, for the latter is taken, whenever possible, for two or three years or even longer. [Ed., the remainder of the paragraph is omitted.]

842 The Tapirapé seem to believe in magic conception, although they know that pregnancy results from sexual relations. On March 31, 1942, Dr. Wagley told me the following story: once, at the beginning of his stay in Tampiitaua, he suddenly heard, "Here comes Dotoí." He knew that this was the name which the women and children of the village used to call me, adding the diminutive i to the title by which the camarada Daniel addressed me [Tr., in Brazilian pronunciation, "Doctor" sounds like doutô]. Wagley, surprised, [123:55] turned around and saw coming toward him not the colleague from São Paulo but a Tapirapé boy. "Where is Dotoí?" he asked. They pointed to the boy. "But Dotoí is far away," he objected. Then they told him that the boy was also called Dotoí because he was the son of the Dotoí from São Paulo. And as proof of this kinship they showed the ethnologist that the boy, like his distant progenitor, had no tembetá orifice in his lower lip as did other Tapirapé boys of his age. In a dry scientific work such as this, it is idle to conjecture what Wagley thought about me then and whether he compared the skin color of Dotoí II with that of the other other children. It is enough to say that he is my friend and the most understanding North American I know. Naturally, he did not fail to notice that the boy's age tallied roughly with the number

855 [784] respected by the latter through abstentions to which they submit for the child's sake over a long period of time, and not only when the child is sick. The period of physical contact also lasts longer
● 853 [114] [171] than among us. Although the statement of Father Vicente de Salvador (37), according to which certain Tupinambá mothers nursed their children "seven or eight years" is exaggerated, we may assume that the same thing occurred among those Tupi as we observed among the Tapirapé and numerous other Brazilian tribes, that is to say, a child who already plays and runs about with other children without adult supervision and who still nurses at his mother's breast. According to Lipkind (2, 187), Karajá children sleep with [171] their mother until they stop nursing. In Tampiitaua, I found one 513 boy and one girl, each a year old, two girls of three years, and one girl of four years who slept with both parents in the same net in 1935, and two girls of one year who did so in 1947. In 1935, I found one girl of a few months, one girl of less than a year, one girl a little over a year, and one boy of three who slept with their mother, and in 1947 I found one boy of one year, one boy of two, and one boy of four who did the same. I found one girl and one boy of four and one girl of six who slept with their father in 1935 (the mother slept in an adjoining hammock with a smaller child) and one boy of two who did so in 1947. In that same year, a girl of about 10 slept with her father, a man of 35, while his wife, about seven months pregnant, who was not the girl's mother, slept in the next hammock. And in 1935, a boy of six slept with his mother's older sister while the mother slept in another house with her husband, who was not the boy's father.

The Tapirapé adorn the children with special care. I showed 301 in Chapter 6 (Photo. 13) how even before the birth they make 854 tamankuré for a child's ankles. When he is born, they proceed to adorn him with the traditional ornaments of the tribe, [127:233] and in addition they hang beads obtained from the Whites around his [422] neck. Like everything else they may give him, these beads are acknowledged henceforth as the child's property. A museum collector may sometimes have difficulty obtaining an object owned exclusively by a child not yet old enough to understand his wish.

I was moved when I saw a Tapirapé mother attempt to protect 859 her weeks-old baby against the strong noon sun while crossing the village plaza. She held it close against her abdomen and ran bent